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الهدية للنساء

AL-HADIYATO LINNISA

Islamic Laws Regarding
Purity of Women

Maulana Muhammad Ibrahim Palanpuri

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PREFACE

بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

Certain Islamic laws are meant exclusively for women. Most of our women are ignorant of these laws while some because of their modesty and shyness are prevented from asking others about these laws. Unfortunately, men also pay very little attention to such, laws. Therefore, it has been my desire from a long time to compile all these laws in the form of a booklet under separate headings. Such a booklet is greatly needed in present times.

I pray to Allah Rabbul Izzet that He make this booklet beneficial for women and thereby forgive my sins. May it become a means of my gaining good rewards in both the worlds.

(Moulana) Ibrahim ibn Noor-Muhammed Palanpuri

Madressa Jamiah Arabiah

Anand, Gujarat, India.

Bulûgh [Puberty]

GENERAL DEFINITIONS:

Throughout the booklet we have used the word 'MAS'ALA' which means the proposition or an explanation or an answer to expected Questions.

MAS'ALA 1

According to *Sharî'ah* when a person attains puberty he/she is said to have become *Bâligh*. No girl becomes *Bâligh* before the age of nine years. NB. Only lunar months and years are taken into consideration in *Islâmic* matters, therefore, only lunar months and years are meant wherever these words appear in this booklet.

MAS'ALA 2

A girl is said to be *Bâligh* [matured] if she experiences any of the following:

1. The monthly Period (*Haiz* - Menstruation) after the are of nine years.
2. She enjoys intercourse in her dream and the *mani* [seminal fluid] is discharged.
3. She has no menstruation, but becomes pregnant.

MAS'ALA 3

If the above signs are not evident but the girl reaches the age of fifteen years, she will also be regarded as having reached the age of puberty.

M AS'ALA 4

On reaching the age of puberty, all the principles of Islâm, such as *salâh* [*namâz*], *saum* [*roza*], etc. become *Fardh* [obligatory] on her. If she disobeys or neglects any, then she becomes a sinner.

MAS'ALA 5

If a girl attains puberty before the age of fifteen and experiences *ihtilâm* [nocturnal wet dream] it would become *wâjib* [obligatory] upon her to have *ghusl* [bath].

مَسَائِلُ الحَيْض

Haiz [Menstruation or monthly period]

MAS'ALA 1

The bleeding which a woman generally gets every month is called *haiz* and *Islâm* has prescribed special laws for it.

MAS'ALA 2

A girl below the age of nine years does not normally get periods. If such a girl notices blood, it is not *haiz*, but *istehâza* meaning bleeding due to some illness.

MAS'ALA 3

Normally a woman does not menstruate after the age of fifty-five but if she gets absolutely red or black blood, it is *haiz*; however, if, the blood is yellow, green or muddy - coloured, it is not *haiz* provided she never got this type of blood during her earlier periods. If she did get this type of blood during her earlier periods, then this would also be counted as *haiz*. If the colour of the blood is different from that of the blood during her earlier periods, then this is not *haiz* but *istehâza*.

MAS'ALA 4

In order to protect her body and clothes from impurity during periods it is *mustahab* [preferable] and *sunnah* for a woman to use cotton wool, sanitary pads or a piece of old, used clothing to cover her private parts. Any of the above items, which is used to cover, the private part, is called *kûrsûf*. If the bleeding is excessive, then site may also use something additional which will protect her body and clothes from impurity.

MAS'ALA 5

The colour of the *kûrsûf* when wet is the deciding factor that will help to determine whether the bleeding is *haiz* or *istehâza*. For example, if the *kûrsûf* [pad] is red when wet and white after drying, then it is a sign of *haiz*; if it is white when wet and yellow after drying, then it is not *haiz*, but *istehâza*.

MAS'ALA 6

If during *haiz*, there is some sign of whiteness in the blood or if the blood is more reddish in colour, then it is *haiz*; if it is more whitish in colour, then it is *istehâza*.

MAS'ALA 7

If a woman is sure that the flow of blood is not from the vagina, but from some wound or from the anus, then the bleeding is not *haiz*, but *istehâza*.

MAS'ALA 8

As soon as the blood appears on the immediately outside the vagina, *haiz* has started even if blood does not flow out beyond this. If someone keeps cotton wool or something similar inside the vagina which prevents the blood from flowing out, then as long as the blood remains inside the vagina and not a single drop is seen on the outside end of the cotton wool, etc., then this is not yet regarded as *haiz*. The time of *haiz* will only start when blood comes out on the skin immediately outside the vagina or when the cotton wool, etc. is removed from the vagina and it is found to be stained with blood.

MAS'ALA 9

If a woman who is ceremonially pure [*pâk*] puts on sanitary pads, etc. at night and in the morning when she removes it, she finds it to be blood-stained, then her *haiz* starts only at the time when she notices the blood.

MAS'ALA 10

If a menstruating woman notices no sign of blood on her *kûrsûf*, then the clean period will be counted right from the time the *kûrsûf* was put on.

MAS'ALA 11

It is *makrûh* for a menstruating woman to bath a dead person.

MAS'ALA 12

A woman experiencing *haiz* of *nifâs* or any person in *janâbat* should excuse herself/himself from the place where the deceased is laid.

Few *Mas'alas* Regarding *Wudhu*

MAS'ALA 1

If flour gathers underneath the nails and it dries up, then it is necessary that water penetrates through when making *wudhu* or *ghusl*. If the water does not pass through, then the *wudhu* or *ghusl* would be considered not performed (complete). If nail polish (cutex, etc.) were applied onto the nails, then *wudhu* or *ghusl* would not be PERFORMED until it is removed.

MAS'ALA 2

A sticky fluid, resembling mucus, which flows from the vagina due to some illness, is *napâk* [impure] and this causes only the *wudhu* to break.

MAS'ALA 3

If the sex organ of the husband touches the sex organ of the wife without any covering in between, then the *wudhu* of both will break.

MAS'ALA 4

Wudhu will not break if anyone sees his/her private parts or glances at the private parts of someone else. But it should be remembered that it is sinful to unnecessarily look at the *satr* of another person.

MAS'ALA 5

If water comes out from the breast and there is pain too, then it is impure and *wudhu* will break. If there is no pain then it is *pâk* and *wudhu* does not break.

MAS'ALA 6

When performing *wudhu* one should ensure that the elbows, heels and ankles are wet, otherwise the *wudhu* will remain incomplete.

MAS'ALA 7

If water does not penetrate under the finger ring, then it is *wâjib* to shake it when performing *wudhu* and if it is loose and water reaches there, then it is *mustahab* to shake it.

Points to Remember and Important Notes on Actual Salâh Times

a. The minimum period for *haiz* is three days and three nights (seventy-two hours). If bleeding is for less than this period (seventy-two hours), it is not *haiz*, but *istehâza*. {According to the Shafi'î Mazhab the minimum period of *haiz* is one day and one night (twenty four hours.)}

b. Continuous flow of blood is not necessary. If blood flowed for a while in the beginning, then stopped, and flowed again on the second or third day, then according to *Sharî'ah* it is regarded as one continuous menstrual flow.

c. The maximum period of *haiz* is ten days and ten nights (two hundred and forty hours.) Bleeding beyond this is not *haiz*, but *istehâza*. {The maximum period is fifteen days and fifteen nights according to the Shafi'î Mazhab.}

d. According to the *Sharî'ah*, the minimum period of remaining clean between two *haiz* is fifteen days and there is no limit to the maximum period. A woman is considered ceremonially pure for as long as she does not experience *haiz* even if it were for months.

e. As far as *haiz* and *nifâs* [bleeding after childbirth] are concerned Islâm takes into consideration a woman's habit. A woman who gets *haiz* or *nifâs* for the first time is called a 'MUBTADE-AH' and a woman who has experienced either of it before is caged 'MO'TÂDA'. Laws for both are different in many instances according to Imâm Abû Hanifa (R.A.).

f. Ceremonial purity and impurity are of two kinds, viz. 'HAQÎQI' and 'HÛKMI'.

1. Sometimes a woman bleeds but *Sharî'ah* does not regard it as *haiz*. This is called *Hûkmi* purity. For example if a *mubtadeah* bleeds for fifteen days, the first ten days would be regarded as *haiz* and the other five days as *istehâza*. The purity in these five days would be *Hûkmi*.

2. Sometimes a woman does not bleed but yet *Sharî'ah* regards it as menstruation. This is called *Hûkmi* impurity. For example a woman bleeds for a day and the bleeding stops for five days and then she again bleeds for a day. All these seven days would be regarded as one menstrual flow. The impurity in the five days would be *Hûkmi* and the impurity on the first and seventh day *Haqîqi*.

Now, keeping the above six points in mind, the following laws should be studied.

MAS'ALA 1

If a young girl experiences bleeding for the first time, then it should be observed whether it continues for three days and three nights (seventy-two hours). {According to Imâm Shafi'î R.A. for twenty-four hours.} If it does, then it is *haiz*.

MAS'ALA 2

If bleeding continues for more than three days and three nights and stops at any time within ten days and ten nights, then all of it would be *haiz*, similarly all of it would be *haiz* if bleeding continued for full ten days (two hundred and forty hours). {Fifteen days and fifteen nights according to Imâm Shafi'î R.A.}

MAS'ALA 3

If bleeding continued for full ten days and ten nights {Fifteen days and fifteen nights according to Imâm Shafi'î R.A.} then the ten days and ten nights will be *haiz* and the bleeding beyond it is *istehâza*. Since any bleeding beyond ten full days is *istehâza*. She should take a bath after ten days and start her *salâh*. But if a woman is a *mo'tâda* [one who has a normal set *haiz* period] and bleeding continues beyond her habit, then it should be seen, if it stops within ten days, all of it is *haiz* and if it continues after ten days, then only the days of her habit would be regarded as *haiz* and the days after that is *istehâza*. Therefore, she should perform qazâ *salâh* for the days beyond her habit. If she has a habit of seven days and she bled for twelve days then only seven days would be *haiz* and the rest *istehâza*. But if she bled for nine or ten days only then all of it is *haiz*. Refer *mas'ala* 6 in *Haiz* and *Salâh*.

MAS'ALA 4

If a *mubtadeah* keeps bleeding continuously for a few months, then in every month ten days from the day when bleeding started, these are of *haiz* and the remaining nineteen to twenty days are of *istehâza* e.g. if bleeding started on the fifth of a particular month, the days between the fifth and the fifteenth of every month are of *haiz* and from the fifteenth to the fifth of the next month are days of *istehâza*. Note: only Islamic (lunar calendar) must be used regarding Islamic matters.

MAS'ALA 5

If a woman notices blood for three full days and three nights or more, or any number of days up to ten days and ten nights and then remains clean for full fifteen days or more, and again sees blood for three or more days then both bleedings are called *haiz* and the days in between are regarded as a period of purity.

MAS'ALA 6

If a woman notices blood for three days and three nights or more and then remains clean for fifteen days or more and again sees blood for less than three days then the first bleeding was *haiz* while the second bleeding *is istehâza* because the bleeding was for less than three days although the period of purity was for fifteen lays.

MAS'ALA 7

If a woman notices blood for less than three days and three nights and after full fifteen days or more sees blood again for less than three days then both bleedings are called *istehâza* and she will be regarded as clean for all these days. As soon as the bleeding stops within three days, she should make *wudhu* and start her *salâh* during the last stages (end part) of *mustahab* [preferable] time (i.e. just before *makrûh* time). She must also offer *qazâ salâh* for those days which she has missed while she was bleeding.

MAS'ALA 8

A *mubtadeah* should stop *salâh* as soon as she notices blood. If bleeding continues for three days, and nights, then it is definitely *haiz*. After this, if bleeding stops within ten days or if she notices pure whitish matter, then she should take a bath and start her *salâh*. This period for which the bleeding continued is now established as her HABIT e.g. if she had seven days of *haiz* and then remained pure for twenty three days, then according to *Sharî'ah* these seven days would be regarded as her *haiz* habit and twenty three days as her clean habit. But if this course changes e.g. bleeding continues for nine days and she stays *pâk* for twenty days, then this is called CHANGE IN THE HABIT. Nine days will now be regarded as her new habit. THUS, EVERY PREVIOUS COURSE IS CONSIDERED AS HABIT FOR THE COURSE THAT FOLLOWS IT. Many laws depend upon this habit. In order that her *farâiz* may be performed correctly, it is advisable for her to keep a notebook recording her habit, with columns drawn under separate headings as illustrated below. This will be a great help in the event of problems arising due to change of habit or if she forgets it later on.

No.	Date and month of Noticing blood	Date on which Bleeding Stopped	Total No. of Days of *Haiz*	Total No. of Clean Days
1	5th Muhamm 1399	12th Muharram	7	23
2	6th Safar 1399	11th Safar	5	25
3	14th Rabiul Awwal 1399			
4				
5				

If a woman takes a little trouble and she continues entering the above, details regularly, then she will *insha*-Allâh benefit greatly from it later on. A similar table for *nifâs* could be drawn up as follows:

No.	Beginning of *Nifâs*	Last day of *Nifâs*	Total days of bleeding	Name of Child
1	5th Muharram 1399	10th Safar 1399	35	Zaid
2				
3				

If a woman forgets her habit and if *istehâza* begins, the laws in such a case are quit complicated and this must be referred to an *âlim* for clarification. Such a woman is known in the *Sharî'ah* as *Mutahayyarah.*

MAS'ALA 9

If blood appeared for one day or more and she remained in a state of purity for less than fifteen days, then the whole period will be regarded as unclean and continuous flow, e.g. she bled on the first of a certain month then remained clean for fourteen days and then bled 'again for one day. The whole sixteen days from the first bleeding will be regarded as continuous bleeding. If she is a *mubtadeah*, then the first ten days will be counted as *haiz* and the remaining six as *istehâza.* Now, if she had started *salâh* after she bled for one day only, thinking that it was nothing and then finding out later that her first ten days were of *haiz* and that she had read *salâh* for full fifteen days in this condition, then she will have to offer *qazâ salâh* from the eleventh day onwards, because she should have taken a bath after the tenth day. Therefore, for safety, such a woman should take a bath after ten days even if she had taken a bath after bleeding stopped on the first day so that the remaining *salâh* after the ten days will not go unaccounted. If she had kept *fardh* fasts during the ten days, then those will not be valid and she will have to offer *qazâ* fasts because those were days of *haiz.*

MAS'ALA 10

If a *mutahayyara* [a woman with no fixed habit] remained ceremonially pure and did not bleed for fifteen days, it is regarded as purity according to *Sharî'ah* and she is no longer a *Mutahayyara* but is now *tâhera* [clean woman]. Now, if she bleeds for three or more days, it is *haiz*, and her new habit has now started. If it is for less than three days, it is *istehâza.*

MAS'ALA 11

If *haiz* continues according to habit but there is variation in the number of clean days, then this change does not in any way interfere with the laws concerning the *haiz* habit, e.g. *haiz* was for seven days and the clean period was for twenty-two days or *haiz* was for seven days and the clean period was for either twenty or twenty-five days, then the *haiz* habit still remains the same.

MAS'ALA 12

If the *haiz* habit happens to vary (keep changing) it is necessary for the woman to keep on

checking the *kûrsûf* at every *salâh* time on the last days of *haiz*. If it gets bloodstained, then she should change it so that this will give her an idea during the next *salâh* time whether the bleeding has stopped or not. In this way no problems will arise regarding *salâh*. Again, if the bleeding gets disrupted or if it turns out to be *istehâza*, it then becomes necessary for her to learn the beginning and ending times of the *mustahab* and *makrûh* times of *salâh* because these will have to be applied in many laws.

Actual Prayer Times

FAJR TIME: *Fajr* time begins after *Subhe-Sâdiq* [true dawn] and ends just as the edge of the sun appears above the horizon. This entire time- is valid and there is no *makrûh* time.

ZOHAR TIME: Zohar time begins after the sun has passed its zenith (after *Zawwal*) and ends when the shadow of an object is double its actual size plus the length of the shadow when the sun is at its peak. This entire time is valid for Zohar.

ASR TIME: *Asr* time begins when the time of Zohar ends (as explained above) and lasts till sunset. *Makrûh* time of *Asr* is from the time the sunlight turns pale till sunset. {According to the Shafi'î Mahab, Zohar time ends and Asr time begins when the shadow of anything placed vertically on the ground, is as long at the height of the height of the object plus the length of the shadow at *Zawwal*.}

MAGHRIB TIME: *Maghrib* time begins after the sun sets and lasts right up to the time when the white glow on the horizon disappears. This white glow appears after the red glow has disappeared. Just like *Fajr* time, *Maghrib* time also lasts from one hour twenty minutes to one- and-a-half hours. *Maghrib* time becomes *makrûh* when the stars appear and it ends when the whiteness in the horizon disappears.

ESHA TIME: *Esha* time begins when the whiteness in the sky disappears and lasts through the night till *Subhe-Sâdiq*. *Esha* time becomes *makrûh* after midnight.

It is advisable to have an Islamic Calendar in one's house which gives the various times of *salâh,* etc.

Haiz and *Salâh*

MAS'ALA 1

Salâh is not permissible during *haiz*. Therefore do not perform it when menstruating. Do not even offer qazâ *salâh* after the *haiz* is over. *Salâh* is totally forbidden and *harâm* during *haiz*.

MA'SALA 2

If *haiz* begins during *salâh*, do not complete the *salâh*, but break it immediately. If it is a *fardh salâh* it is pardoned and there is no qazâ for it but in the case of *Sunnah* and *nafl* it becomes necessary to perform the qazâ after the *haiz* is over and when she is pure. According to the Shafi'î Mazhab, the *fardh salâh* should be broken but MUST be performed as qazâ. The *nafl salâh* need not be repeated.

MAS'ALA 3

If *haiz* starts during the time of Salâh and if that Salâh was not performed, it is forgiven and qazâ is not necessary.

MAS'ALA 4

If *haiz* is over before a *salâh* time ends and there is so little time left only for a bath and *Takbîr-e-Tahrima* [the first *'Allâhu Akbar'* in *salâh*], then that *salâh* has become obligatory for her. She must take a bath and perform the *salâh* immediately except during *Fajr Salâh* in which case she must wait till sunrise and offer it as *qazâ*. If, however, she could not take a bath on time, then she must perform *salâh* as *qazâ* after she has taken her bath. This law applies only if bleeding is over in less than ten days. {This is not a condition for Shafi'îs.} If bleeding stops at the end of the tenth day at such a moment that there is no time for a bath but there is only little lime to say *'Allâhu Akbar'* and the time for that *salâh* goes by, then this *salâh* becomes compulsory and must be offered as *qazâ*. After taking a bath she must perform this qazâ *salâh* first and thereafter the normal *salâh* of that time should be performed.

MAS'ALA 5

If she hears a Qur'ânic verse of *Sajda-e-Tilâwat* during *haiz*, *sajda* is not compulsory for her. *Sajda*-e-*Tilâwat* is not compulsory for Shafi'îs. When a person cannot perform it due to *janâbat*, *haiz*, *nifâs*, or being without *wudhu*, he or she may recite four times *"Subhanallâhi wal-hamdu lillahi walâ ilâha illallahu wallâhu akbar."*

MAS'ALA 6

If a woman with a seven-day *haiz* habit bleeds for more than seven days, then she must observe caution. If it stops before ten days, she should have a bath and offer *salâh* just before the *mustahab* time ends. All these days are of *haiz* and *qazâ* is not necessary. But if bleeding continues after ten days, then the seven days of habit are *haiz* and the remaining days are

istehâza. This is the reason why she must have a bath immediately after ten days have passed and start performing *salâh*. She must also offer *qazâ salâh* for the last three days.

MAS'ALA 7

If any woman menstruates for less than her normal habit, e.g. her habit was for seven days and her bleeding stopped after five days, then towards the end of the *mustahab* time of *salâh*, she should take a bath and offer her *salâh*. If she bleeds again within ten days from the time when she first started bleeding then she must stop *salâh* because if it continued for up to ten days or less, all these days are of *haiz*. If bleeding continued for more than ten days, then the seven days of habit are counted as *haiz* and the remaining days are *istehâza*. She must offer *qazâ salâh* for all days missed since the seventh day. (We should therefore take account of ourselves and ensure that we do not neglect our *salâh* in such circumstances).

MAS'ALA 8

If a woman bled for a day or two and then stopped, it is not necessary for her to bath. She should make *wudhu* and perform her *salâh*. She is not permitted to leave out *salâh*. If she started to bleed again within the ten days, then she must stop her *salâh*. A *mubtadeah* should have a bath after ten days and start her *salâh*. In the case of a *mo'tâda*, she will be considered to be in *haiz* up to her normal habit. After this she should take a bath and offer her *salâh*.

MAS'ALA 9

During *haiz* it is *mustahab* [desirable] for a woman to make *wudhu* at the time of every *salâh* and to sit where she performs her *salâh* and occupy herself in *zikr* of *Subhanallâh* (*La-ilaha illallahu*), etc., for the time it normally takes to complete her *salâh* so that her habit of performing her *salâh* remains.

It is related in one *hadîth* that Rasulullah has. said: "During *haiz*, if a woman reads: "*Subhanaka astaghfirullahullaze lâilâha illahûwal hayyul kayyoom*" seventy times at the time of every *salâh*, (or any other *istighfâr* even it be only) then she will get the reward of reading one thousand *rakâts* of *salâh*, seventy of her sins will be forgiven, her status is raised in the eyes of Allâh and for every letter of *istighfâr* she gets a *nûr* [light] and for every vein of the body one *Haj* and *Umra* is written." ("*Mâsjalisul Abrâr-Urdu*" Majlis No. 98 Page 698).

MAS'ALA 10

If bleeding stops within ten days in the case of a *mubtadeah* or in the case of a *mo'tâda* if it stops before her no habit is complete, then she should not have a bath immediately because there is a possibility that she may bleed again. She should, therefore, observe caution and wait till the mustahab time of that particular *fardh salâh* is just about to end, she should take a bath and offer her *salâh*.

Haiz and *Saum* [Fasting]

MAS'ALA 1

Although fasting during Ramadhân remains obligatory during *haiz*, a woman should not fast during this period but it becomes compulsory for her to observe these as *qazâ* fasts later on.

MAS'ALA 2

If bleeding started while she was fasting, her fast breaks even if there was a very little portion of the fast still left. Since the fast is not valid it is necessary for her to repeat it, whether it is *fardh* or *nafl*. {Shafi'î women need not repeat *Nafl* fast.}

MAS'ALA 3

If a woman starts menstruating on the day when she was fasting, thereby causing her fast to break, she must still not eat or drink anything on that day. It is necessary for her to appear like others - as if she is fasting.

MAS'ALA 4

She should also not cat or drink on the day she becomes pure [*pâk*] from *haiz* and should also appear as if she is fasting.

MAS'ALA 5

If bleeding stops after *Subhe-Sâdiq* in Ramadhân and although she has not eaten anything, her fast is not valid even if she makes an intention to fast. *Qazâ* becomes necessary for that particular fast as she was unclean for a certain portion of the day.

MAS'ALA 6

If bleeding continued for full ten days and ten nights and stopped just before *Subhe-Sâdiq*, leaving no time even to say *Takbîr-e-Tahrima*, then that particular fast becomes compulsory for her. She should make an intention and keep the fast. If, however, bleeding stops within ten days and ten nights and there is time for a quick bath before *Subhe-Sâdiq*, then that fast becomes compulsory; but if there is no time for a bath, then it is not compulsory to fast that day. In case the fast becomes compulsory, then she should make an intention and keep the fast. It does not matter if she takes a bath later on.

Haiz, *Haj* and *Umrah*

MAS'ALA 1

All *Haj* activities are allowed during *haiz* except *tawâf*. *Tawâf* is not allowed because it is performed in the *masjid* for which the state of purity is a necessary condition for entering and since a menstruating woman is not in a state of purity, *tawâf* cannot be performed. *sa'î* at Safâ and Marwâ can also not be performed because *tawâf* is necessary before *sa'î* can be performed except in one case. Refer *Mas'ala* 7 in this section.

MAS'ALA 2

If a woman is on her way to *Haj* and she menstruates, then there is no harm. She should put on her *ehrâm* [*Haj* clothes], make intention and read "*Labbaik*". If she has the time, she should have a bath which is *sunnah* and then don her *ehrâm*. It must be remembered that this bath will not make her *pâk*. A similar incident happened to Hazrat Ayesha R.A. on her way to *Haj*.

MAS'ALA 3

If a woman dons her *ehrâm* only for *Haj* and if she reaches Makkah Mukarramah in a state of *haiz*, then she must not perform *tawâf-e-qudûm* [*Tawâf* upon entry to Makkah *Sharief*]. If she becomes *pâk* before leaving Makkah *Sharief* for *Haj*, she must perform the *tawâf-e-qudûm*. If, however, there is no time and *Haj* activities have started, she is then exempted from *tawâf-e-qudûm*. It is forgiven. *Haj* activities begin when she leaves for Mina on the 8th.

MAS'ALA 4

Similarly *tawâf-e-widâ* [*tawâf* upon departure] is *wâjib* [obligatory] before returning from Makkah *Sharief*. If she is menstruating, she is allowed to leave without *tawâf-e-widâ* as she is exempted from this *tawâf*. A similar incident happened to Hazrat Safiyyah R.A. But *tawâf-e-ziyârat* [*tawâf* of *Haj*] which is performed after returning from Muzdalifah is compulsory and if she is menstruating she should wait and perform it when pâk, otherwise her *Haj* will not be complete and her *ehrâm* cannot be removed. Therefore a woman should not leave Makkah *Sharief* for home without executing this *tawâf*. A *dum* [penalty] does not compensate for its loss.

MAS'ALA 5

If a woman is unable to execute her *tawâf-e-ziyârat* [*fardh tawâf* of *Haj*] before her departure because of menstruating then, it is permissible for her to resort to medical means to postpone her *haiz*. Note: These days many women stop *haiz* and *nifâs* through medicine and injections, this is extremely harmful to her health. Serious side effects have been reported after using these methods. Therefore, a woman should avoid resorting to these methods unless it is absolutely necessary. A woman used these pills to stop her *haiz* in Ramadhân but thereafter when she started bleeding, it continued for twenty days. Another woman was unable to e birth after using it for a few years because her *haiz* had completely stopped.

Regarding the pill the *Encyclopaedia Britannica* writes: "Research suggests that there may be several hazards in the use of birth control pills. There appears to be a possible relation between their use and the cancer of the breast and the uterus. There is some evidence of increased hypertension abnormal glucose tolerance and other biochemical changes. There is a slight possibility of genetic damage to the ovarian egg. The pill can aggravate such allergies as asthma, eczema and migraine and such other conditions as alopecia, psoriasis, epilepsy, multiple sclerosis and otosclerosis and porphyria. The worst hazard seems to be a ninefold increase in thromboembolic disorders (involving clotting of blood or plasma)."

MAS'ALA 6

If *haiz* starts during a *nafl*, *wâjib* or *fardh tawâf*, she must stop the *tawâf* and leave the *masjid* immediately. It is sinful to complete the *tawâf* or stay in the *masjid*. If she has completed four or more rounds of the *tawâf* then the *tawâf* is regarded as complete. She should give *sadaqa* for each of the incomplete rounds (this *sadaqa* is same as *sadaqa-e-fitr*). If less than four rounds are completed, then the whole *tawâf* is regarded as incomplete and *qazâ* is necessary when she becomes ceremonially clean [*pâk*]. {*Qazâ* is not necessary for *nafl tawâf* according to Imâm Shafi'î}

MAS'ALA 7

If the complete *tawâf* or the major part of the *tawâf* (i.e. four or more rounds) was completed in a state of purity and then *haiz* started and the *sa'î* at Safâ and Marwâ is still to be done, then she should complete it in a state of *haiz* because purity is not a required condition for *sa'î*. She should not perform the *tahiyyatut-tawâf* [two *rakâts salâh* after *tawâf*] as she is pardoned from reading it.

MAS'ALA 8

She is allowed to don the *ehrâm* for *Umrah* during *haiz* but she should not make *tawâf* in this condition. If the *tawâf* of four or more rounds was performed, and thereafter *haiz* started, then she should do exactly as in MAS'ALA 6 and 7 above.

MAS'ALA 9

If *haiz* started after she had donned the *ehrârn* for *Umrah* and she was unable to perform the *Umrah*, and the *Haj* activities i.e. going to Mina, Arafat etc., have already started, then she should cancel the *Umrah ehrâm* and don the *Haj ehrâm* and begin the *âmâl* [actions] of *Haj*. She will have to perform *qazâ* of *Umrah* later and she will have to give *'dum'* for cancelling the *Umrah* ehrâm. A similar incident happened to Hazrat Ayesha R.A. The *Umrah ehrâm* is cancelled by first making an intention to cancel the *ehrâm* and then she must undo her hair and comb it. The '*dum*' is given by either sacrificing one goat or one part (one seventh) of a big animal (e.g. cow, camel etc.) which are subject to the same laws as *qur'bani*.

Haiz and the Qur'ân

MAS'ALA 1

I t is not permissible to read the Qur'ân during *haiz*. According to some *Ulema* [learned scholars] a woman is allowed to read less than an *âyat* [verse] in parts, in separate breaths but not the full *âyat* at one time.

MAS'ALA 2

If a woman is teaching others while in a state of *haiz*, she is allowed only to spell the words but she should take care not to recite the *âyat* at one time. She should read the *âyat* in separate breaths and in parts.

MAS'ALA 3

It is permissible for a woman during *haiz* to read *'Bismillahir-rahmanir-rahim'* and *'Alhamdulillahi-rabbil-âlamîn'* while eating or drinking because here the object is not to recite the Our'ân but the object is to obtain *barakat* [blessings] and express *shukr* [thanks].

MAS'ALA 4

She is not allowed to touch any object on which an *âyat* of the Qur'ân is written. She is however, allowed to touch those books in which the verses of the Qur'ân are less than the actual subject matter in the book, but she is not allowed to touch the actual verse of the Qur'ân.

MAS'ALA 5

She is not allowed to touch any utensil, plate or piece of paper on which only an *âyat* of the Qur'ân is written. She is however allowed touching these utensils etc. with sonar other separate piece of cloth.

MAS'ALA 6

She is allowed to hold the Qur'ân with a *jûzdân* [cover] which can be separated from and is not sewn to the Qur'ân. Similarly, she is allowed to touch the Qur'ân with any other piece of cloth which is separate and which she is not wearing. She is not allowed to touch the Qur'ân with a *jûzdân* [cover which is sewn and attached to it] or with any clothes which she is wearing, like a scarf or a sleeve or a dress etc.

MAS'ALA 7

The laws concerning touching the Qur'ân without *wudhu* [ablution] are the same as above except that one can read the Qur'ân by heart without *wudhu* provided one does not touch it. Whereas, it is not permissible to do so when one is menstruating or in a state of *janâbat*.

MAS'ALA 8

It is permissible for a woman to read a portion of any *âyat* provided it is less than half the *âyat* and not equivalent to any small *âyat* of the Qur'ân.

Haiz and *Zikr*

MAS'ALA 1

It is permissible to make *zikr* of Allâh *Subhanahu wa Ta'âla* and send *salawât* to Rasulullah *sallallahu alaihi wa sallam* (*Durûd Sharief*) and make *istighfâr* [repentance] or read any other *wazifâs* during menstruation. She should be constant in her usual *zikr*. She should not recite the Qur'ân at all but she may recite *du'âs* [supplications] for different occasions and *tasbihât*. She may also recite the relevant verses of *du'â* which are quoted from the Qur'ân when making *du'â* e.g. *"Rabbana âtinâ fid-dûnya hasanataw wa-fil âkhirate hasanataw wa-qina a zabannâr"*

رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

MAS'ALA 2

She may touch the paper on which these *du'âs* are written but not the actual words. She is also allowed to read, teach or touch all other religious books but it is not desirable to touch these books unnecessarily. She must not touch the actual *âyats* of the Qur'ân which appear in these books. It should be remembered that in this state of impurity (*haiz*) she should try and remain clean and occupy herself in *zikr*, *du'âs*, *salawât* (*Durûd Sharief*), *istighfâr*, etc. In this way she will be saved, *insha*-Allâh, from Shaytân who is very active during this period.

NOTE WELL: Refer to MAS'ALA 9 section entitled *Haiz* and *Salâh*.

MAS'ALA 3

I t is permissible for a menstruating woman to read *Surah Fatiha* with the intention of *du'â*, not as it being a portion of the Qur'ân.

MAS'ALA 4

It is also permissible for her to read the *Hizbul A'zam*, *Munâjâte Maqbûl* etc. as the Qur'ânic *âyats* in it are read with the intention of *du'â*.

Haiz and the *Masjid*

MAS'ALA 1

It is not permissible to enter a mosque during *haiz*. She must leave the *masjid* as soon as bleeding starts.

MAS'ALA 2

During *haiz,* she is allowed to either give something into or take something from a *masjid* by means of stretching her hand from outside the *masjid.* {According to the Shafi'î Mazhab women are allowed to walk through a masjid or its courtyard, provided that there is no fear of contamination, but to remain therein or to sit down is prohibited.}

MAS'ALA 3

During *haiz* she must not, under any circumstances, enter *Masjid-e-Nabawi* even for the purpose of conveying *salâto-salâm*. She may, however, offer *salâto-salâm* from that portion towards *Bâb-e-Jibra'il* which has been made for *Janaza Salâh* [funeral prayer] as it is separate from the *masjid*. She is allowed to read *durûd* and *salâm* during *haiz*. (*Janâzah Namâz* is now performed in the *masjid*. The section mentioned above is on the left side, just before entering the *masjid* from the *Bâb-e-Jibra'il*).

MAS'ALA 4

During *haiz* she is allowed to enter an *Eid-gh* due to some necessity or a place where the five times daily *salâh* does not take place and which is not regarded as a *masjid*. (*Eid-gah* is a piece of ground outside the village or town, which is reserved for *Eid Salâh*). These laws regarding the *masjid* are not applicable to the prayer room set aside in a house, for *salâh,* etc.

MAS'ALA 5

If she is helpless and out of absolute necessity, e.g. Allâh forbid, if thieves break into her house or if there is fire or flood and there is no other place of refuge or shelter besides the *masjid,* then she is allowed to stay in the *masjid* in a state of *haiz* after performing *tayammum* [To obtain cleanliness by dust].

Haiz and the Husband

MAS'ALA 1

During *haiz* it is permissible for a woman to live, sit, cat, drink, etc with her husband.

MAS'ALA 2

It is harâm to have sexual intercourse during *haiz*. She is, however, allowed to sleep with, fondle, love, caress the husband but she must keep her body covered from her navel to her knee provided there is no possibility of sexual intercourse which is *harâm* [forbidden] during *haiz* and is considered a major [*kabira*] sin. If, Allâh forbid, sexual intercourse takes place during *haiz*, then it is necessary to make *tau'bah* and *istighfâr* [repentance] and it is better that *sadaqa* [charity] be given.

MAS'ALA 3

If the days of *haiz* are according to her habit and the husband wishes to have sexual intercourse and the wife says that her *haiz* has started, then it is necessary for her husband to believe her even if the wife is not religiously inclined.

MAS'ALA 4

If *haiz* stops after ten days are complete, then it is permissible to have sexual intercourse before she has taken her bath, though it is better after the bath. If bleeding stops before ten days, then sexual intercourse is not allowed before she has taken a bath. If, however, one *fardh salâh* time has passed, i.e. one *fardh salâh* has now become *qazâ* on her after the bleeding has stopped and up till then she has not taken her bath, then too, it is permissible to have sexual intercourse with her. {Shafi'îs should not have sexual intercourse in such cases without a bath.}

MAS'ALA 5

If bleeding stops before her normal habit, eg. she has a seven-day bleeding habit and this time bleeding stops after five days, she should have a bath just a little while before the time of that particular salâh ends and she should start offering her salâh. It is, however, *makrûh*-e-*tahrimi* [highly abominable or close to being *harâm*] for the husband to have sexual intercourse before the end of her normal habit, i.e. seven full days in this case. Similarly, if these are the days of her *haiz* according to her usual habit, but bleeding only continued for one or two days and stopped, then too, the husband should not have sexual intercourse with her because there is a possibility that she may start bleeding again. However, she should make *wudhu* and start performing her *salâh*.

Haiz and Miscarriage

If no part of the foetus has yet been formed but only thick blood or flesh-like substance is discharged as a result of miscarriage or an abortion performed only due to a condition allowed in *Sharî'ah*, then this is not regarded as the birth of a child and whatever bleeding results from this is

not regarded as *nifâs* [bleeding after childbirth]. If a woman remained clean for fifteen days or more before this miscarriage or abortion and if this bleeding continued for three days or more, then it should be regarded as *haiz* and all laws concerning *haiz* will apply to her. If this bleeding stops within three days and does not appear again, then it, should be regarded as *istehâza*. {This is considered to be *haiz* in any case according to Shafi'îs.}

Bath after *Haiz*

While bathing after *haiz*, it is important that the body, the head and especially the area where the bleeding takes place are washed thoroughly by rubbing with a piece of cloth, skin or cotton wool so much so that no trace of dry blood is left. When one Ansari woman R.A. asked Rasulullah *sallallahu alaihi wa sallam* about this bath, she was advised to take particular care, as mentioned above, and in one tradition the ladies have been asked to apply some perfume (non-alcoholic) around the area where bleeding takes place so that there will not be the slightest odour of blood. It is, therefore, advisable to apply some perfume if time and opportunity permit. In this bath, not a single part of the body must be left dry, otherwise the bath will not be proper.' If the hair is tied or plaited, then it is not necessary to undo it. It is quite sufficient if the roots of the hair are made wet and washed, but it is better if the hair is undone and washed thoroughly. It is even better that after the roots of the hair have been washed the plaited or tied hair should be washed and rinsed and it is quite in order if it is not made completely wet. The method of bathing is that the hands be washed first and then all impurities that are on the body be removed. Then make *wudhu* according to the Sunnah way and wash the whole body. The *farâiz* [plural of '*fardh*'] of bath are:-

To gargle the mouth up to the throat. If one fasts, one should ensure that no water goes into the stomach otherwise the *saum* [fast] will break;

To wash the fleshy part inside the nose;

To wash the whole body (male or female) making sure that not a single hair is left dry, taking special care that the private parts are thoroughly wet, especially when one stands and, takes a bath. Some *Ulema* have mentioned that many people are unaware of this fact. A woman should take particular care so as to ensure that water reaches into the foreskin of the vagina. If water does not penetrate there, then her *ghusl* will not be valid.

{For Shafi'î the *faraiz* of *ghusl* are as follows:-

a) The *niyyah* to perform *ghusl* from *hadath-e-akbar*

b) To remove all impurity from the body.

c) To wash the external surface of the body.}

مسائل النّفاس

***Nifâs* [Bleeding after Childbirth]**

MAS'ALA 1

Bleeding from the vagina after childbirth is called *nifâs*. Its maximum period is forty days and if bleeding continues for more than forty days, the extra days are not regarded as *nifâs* but *istehâza*. THERE IS NO MINIMUM PERIOD FOR *NIFÂS*. IT MAY LAST FOR EITHER ONE DAY OR A LITTLE WHILE AND SOMETIMES A WOMAN MAY NOT EVEN BLEED A SINGLE DROP AFTER A CHILD IS BORN. It is, nevertheless, obligatory [*wâjib*] under any circumstances to have a bath after childbirth. She must bath as soon as bleeding stops and if she did not bleed after childbirth, then she should bath as soon as the time of the next Salâh begins. If, during this time, there is fear that she may get sick by bathing or she just has not the strength to bath, then she must make *tayammum* with the intention of taking a bath and perform *salâh*. However, she must still take a bath when she is fit and there is no fear of her falling sick.

NOTE WELL: THE GENERAL IMPRESSION IS THAT *NIFÂS* IS FOR FORTY DAYS ONLY WHEREAS THIS IS ONLY THE MAXIMUM PERIOD. DUE TO THIS WRONG IMPRESSION *SALÂH*, ETC. IS UNFORTUNATELY NEGLECTED.

{For Shafi'îs too there is no minimum time of *nifâs*. The normal time is around forty days. The maximum time is sixty days. Any bleeding after this is considered to be *istehâza*.}

MAS'ALA 2

The bleeding which commences after half or more of the infant has emerged in the process of birth, is called *nifâs*. *Salâh* at this time is forgiven. But bleeding which occurs after less than half the infant has emerged, is *istehâza*. *Salâh* of that particular time remains compulsory.

MAS'ALA 3

A woman who has already had *nifâs* previously and on the second occasion the bleeding pattern is different to her previous habit, e.g. she bled for twenty-five days the first time and the second time she bled for less or more, e.g. thirty-five days. All this is regarded as *nifâs*. If on the second occasion, she bled for more than forty days, then whatever extra days she bled beyond her habit is *istehâza*, e.g. the first time she bled for twenty-five days and the second time she bled for more than forty days, then after the fortieth day she should take a bath and begin performing *salâh* while the fifteen days, which are more than her habit of twenty-five days, are regarded as *istehâza*. She must perform *qazâ salâh* for these fifteen days. Her bathing upon completion of the forty days makes her clean and whenever the bleeding stops after the forty days, it is not necessary to bath because it is *istehâza*.

{As for Shafi'îs every childbirth is independent of the previous one. Therefore, she ends her *nifâs* when bleeding stops and starts her *salâh* then, without any *qazâ*, on condition that should the *nifâs* extend for more than sixty days, she should after sixty days perform her *salâh* like one in *istehâza.*}

MAS'ALA 4

According to Imâm Abû Hanifa R.A. in the case of the birth of twins, the bleeding which takes place after the first child is born, is regarded as *nifâs*. (If the second child is born within six lunar months of the first, then they would be regarded as twins).

MAS'ALA 5

If she notices blood within forty days after remaining in a state of purity, then the whole period of forty days is counted as *nifâs*, e.g. bleeding continued for twenty days and then stopped for ten days and again appeared for ten days, all of it is regarded as *nifâs*. She should, nevertheless, hive a bath and start *salâh* when bleeding stops after twenty days. If, however, bleeding appears again within forty days she should stop reading *salâh* and when bleeding stops again, she should take a bath and start performing *salâh* again.

MAS'ALA 6

If a woman experiences *nifâs* for the first time and it continues for a long period, then the first forty days are counted as *nifâs* and the remaining bleeding thereafter is regarded as *istehâza*. She should in any case take a bath after forty days and start performing *salâh.*

MAS'ALA 7

After *nifâs* ends, there should be a minimum gap of fifteen clean days; any subsequent bleeding can be regarded as menstruation i.e. any further bleeding can only be regarded as menstruation if she remains clean for fifteen days after the *nifâs* has stopped. If bleeding starts again within fifteen days, then it is not *haiz* but *istehâza.* Any bleeding within forty days is *nifâs* even it may be after a gap of fifteen days from the first bleeding e.g. if she bleeds for a day and then again bleeds after thirty days then too all these days are of *nifâs*.

Nifâs* and *Salât

MAS'ALA 1

Salâh is pardoned during *nifâs*, and no *qazâ salâh* is necessary thereafter.

MAS'ALA 2

If *nifâs* begins at the time of a *salâh*, then that *salâh* is pardoned. Note that such *salâh* does not become pardoned in Imâm Shafi'î's Mazhab. If *nifâs* stops at the end of forty days and so little time remains that only '*Allâhu Akbar*' could be said, then that *salâh*, becomes compulsory. She should have a bath and perform *qazâ* of that *salâh*. If the bleeding stops before forty days and there is time for a quick bath in which she confines herself to discharge the *farâiz* of *ghusl* only and time to say *Takbir-e-Tahrima*, i.e. *Allâhu Akbar*, then that *salâh* becomes compulsory. She must take a bath and start her *salâh*. If she has no time to do this, then that *salâh* is pardoned. If Salâh has become compulsory, she should take her bath and start her Salâh. If there is time, then her *salâh* is counted as *adâ* [on its proper time] and if not, it will be counted as *qazâ*. There will be no difference in the intention of her *qazâ* and *adâ salâh*. If she had very little time and while reading *salâh*, the time of that particular *salâh* had expired and the time of the next *salâh* had already begun, then too, there is no harm. Her *salâh* will be deemed to have been completed. This law will apply in all *salâh*, except *Fajr Salâh*, which breaks when the sun rises while she is still reading her *salâh*. Therefore, she should perform her *fardh* of *Fajr* only if she has enough time to complete it before sunrise and leave out her *sunnah*. She can perform her *sunnah* after the sun rises and there would be no sin for it in this case. *Qazâ* is necessary for *fardh* and *witr wâjib* only. If she has not enough time to perform her *fardh* before sunrise, then it should be performed after the sun rises, with the *sunnah*. This should be done before *Zawwal.*

{According to the Shafi'îs if she is able to complete one *rakah* of any *salâh* before its time expires, then she may continue the *salâh* and the whole *salâh* will be considered to have been performed in its proper time. This applies to *Fajr Salâh* too.}

***Nifâs* and *Saum* [Fasting]**

MAS'ALA 1

Saum should not be observed during *nifâs*. However, *qazâ saum* (fasts) should be kept afterwards as this fasting is not pardonable.

MAS'ALA 2

Saum breaks when a child is born and *nifâs* begins. *Qazâ saum* is necessary later. She may take food and medicine, if necessary, otherwise she must remain and appear as if she is fasting.

MAS'ALA 3

If she becomes purified [pâk] from *nifâs* after the dawn of day in Ramadhân, she should not fast on that day but observe *qazâ* later. However, she should refrain from eating or drinking and be like those who are fasting. If she becomes *pâk* before *Subhe-Sâdiq* after having *nifâs* for full 40 days and if there is time for saying '*Allâhu-Akbar*', then she must make the intention and observe the fast on that day. It does not matter if she takes a bath after *Subhe-Sâdiq*. If *nifâs* stops within forty days, she should observe *saum* because it becomes compulsory on that day so long as there is time for a quick bath and the saying of *takbîr*-e-*tahrima*. If she has not so much time, then she should not fast on that day. If she fasts, then she will be a sinner. She should however, remain like those who are fasting and offer *qazâ* later.

MAS'ALA 4

When she is not fasting and she has been ordered to be like those who are fasting, if she eats and drinks on that day, then this will be improper. Nevertheless, there will be no *kaffâra* [expiation of penalty] and nothing will become *wâjib* on her. She will only have to fulfil the *qazâ* fast, which is obligatory upon her.

MAS'ALA 5

If the life of a pregnant woman or the child is in danger, then she is allowed to break her fast.

MAS'ALA 6

If her life or the life of the infant of a pregnant or breast-feeding woman is in danger, then she should not fast. She must offer *qazâ* later.

{According to Imâm Shafi'î R.A. if a woman does not fast for fear of her own health then she must offer *qazâ*. If, however, her fear is for the child or for her suckling infant, then she must repeat every fast missed (the day she did not fast as well as give *fidya* for every day missed fast.) *Fidya* works out to about nine kilogram of rice or flour, which must be given to the poor.}

***Nifâs* and the Qur'ân**

Laws regarding the touching of the Qur'ân during *nifâs* are the same as those of menstruation. (See section entitled '*Haiz* and the Qur'ân').

***Nifâs*, *Haj* and Umrah**

MAS'ALA 1

The laws for *nifâs* are the same as the laws of menstruation regarding *Haj* and *Umrah*. All activities except *tawâf* are allowed. (See section on '*Haiz*, *Haj* and *Umrah*'). She is not allowed to execute the *tawâf* and the *sa'î* of Safâ and Marwâ because the *sa'î* is done only if *tawâf* precedes it. {If the *haiz* starts after four rounds of the *tawâf* have been completed then the *tawâf* should be stopped but the *sa'î* should be completed in this state without performing the two *rakâts* of *tawâf*. The section where *sa'î* is performed is not part of the *masjid*. See Mas'ala 5 of Section *Haiz*, *Haj* and *Umrah*.} If she gets labour pains after completing the major part of the *tawâf* and she is unable to complete the remainder of the *tawâf* then that *tawâf* is regarded as complete and she should give *sadaqa* for the remainder. If she had performed less than half, then she should repeat the whole *tawâf* after she becomes *pâk* again. For every round of *tawâf* which she had missed, she must give half a '*sa'* wheat or one '*sa*' millet. (Half a "*sa*" is approximately 1 kg and 670 grams). Note that a woman in *nifâs* should not leave Makkah for home without performing the *tawâf-e-ziyârat*. In the case where the *tawâf* is repeated after becoming clean no *sadaqa* has to be given.

MAS'ALA 2

Only fully completed rounds of *tawâf* are recognised and incomplete rounds are not valid, e.g. if she had completed three full rounds of the *tawâf* and in the fourth round she had labour pains and could not complete it, then the *tawâf* would not be valid as she had completed only three rounds.

MAS'ALA 3

If *sa'î* at Safâ and Marwâ had become necessary after a *tawâf* but she could not complete it due to labour pains, then she must repeat both the *tawâf* and the *sa'î* at a later date.

MAS'ALA 4

For the *sa'î* at Safâ and Marwâ to be regarded as complete, four or more rounds, are essential and the *sadaqa* must be given for the incomplete rounds. If less than four rounds of *sa'î* were done, then she must repeat both the *tawâf* and the *sa'î*. If the *tawâf* and the *sa'î* were completed and she could not perform the two *rakâts* of *tahiyyatut-tawâf* (*salâh* after *tawâf*), then the *tawâf* is still regarded as complete. She is pardoned from the *tahiyyatut-tawâf*.

MAS'ALA 5

If the major part of the *tawâf* or *sa'î* was done, both are accepted as completed according to *Sharî'ah*; but if she repeats both after attaining the state of purity, then it is better than giving *sadaqa* and in such a case it is not necessary to give *sadaqa*.

Nifâs and *Zikr*

The laws regarding *zikr* during *nifâs* are the same as those of menstruation (see section entitled '*Haiz* and *Zikr*').

All *zikr* and *wazifâs* are allowed during *nifâs*. In fact, *wazifâs* will protect one from the mischief of Shaytân who becomes more active whilst one is in a state of impurity. One should not abstain from *zikr* under any circumstances. THE CHILD THAT IS TO BE BORN WILL BENEFIT A GREAT DEAL SPIRITUALLY THROUGH THE MOTHERS *ZIKR*. If she cannot make *zikr*, then she should make an intention that as soon as she gets the strength and courage she will do so. She will be rewarded for this intention also.

Nifâs and the *Masjid*

The laws regarding *nifâs* and the *masjid* are the same as those of menstruation (see section entitled '*Haiz* and the *Masjid*').

Nifâs and the Husband

The laws regarding *nifâs* and the husband are the same as those of menstruation except that the maximum period here is forty days and in *haiz* ten days (see section '*Haiz* and the Husband').

Nifâs and Miscarriage

If some form or shape of a child (finger, nail, hair etc.) has already been formed, then the bleeding that follows miscarriage is regarded as *nifâs* and the laws concerning *nifâs* will now become applicable to her. A bath will become compulsory when bleeding stops and until then, *salâh*, *saum*, *tilâwat* of the Qur'ân and sexual intercourse are forbidden.

Bath after *Nifâs*

A woman must have a bath after *nifâs* in the same way as a bath after menstruation. Wash the hands and then the vagina and surrounding area thoroughly with soap and water. After making *istinja* [washing of the private parts], perform *wudhu* according to the *sunnah*. {According to Imâm Shafi'î R.A. it is not fardh to wash the inner part of the nose and gargle

the mouth but it is compulsory to make the *niyyah* [intention] of cleansing oneself.} It is *fardh* [compulsory] to gargle the mouth and to pour water in the nostrils till the fleshy part of the nose is made wet, then wash the head and the body thoroughly with soap and water. Thereafter she will be regarded as *pâk*. Although the *nifâs* may have stopped before forty days, QUITE OFTEN, many women remain in this state of impurity up to forty days and regard themselves as impure. This is absolutely wrong as it is not allowed and *harâm* [forbidden] to stay in this condition after bleeding has stopped. When bleeding stops and she feels she will not bleed again then she should take a bath and start with Salâh. It has also been brought to my notice that in many places it is regarded as absolutely necessary for another to give her the 'fast bath' and some women DO ALL SORTS OF STRANGE THINGS DURING THIS 'FINAL' BATH. These are all senseless, superstitious and wrong customs. It is also senseless to bath daily and have the 'last bath' with show. If the daily bath has been found to be beneficial through experience or is prescribed by some '*hakim*' or doctor, then it is a different matter.

مَسَائِلُ الْإِسْتِحَاضَةِ

Istehâza [Bleeding due to Illness]

MAS'ALA 1

During menstruation, if a woman bleeds for less than three days and three nights and then remains clean for fifteen days, it is regarded as *istehâza*. Bleeding beyond full ten days and ten nights during menstruation is also regarded as *istehâza*. {According to the Shafi'î *istehâza* is bleeding for less than twenty-four hours or beyond fifteen days, or when *nifâs* continues for over sixty days.}

MAS'ALA 2

Bleeding in the case of girls below nine years of age and of women above fifty-five years of age is *istehâza*, provided that the blood is not very red or black. It should be noted that if after the age of fifty-five years a woman gets yellow, green or muddy-coloured blood, which is similar to that which she experienced during her normal periods, then this will be regarded as *haiz*, otherwise it will be *istehâza*.

MAS'ALA 3

If a woman has a menstruating habit e.g., seven days and she menstruates in a particular month for more than ten days then bleeding beyond her habit period of seven days is counted as *istehâza*. She should offer Qazâ Salâh for all the extra days after the seventh day.

MAS'ALA 4

Any bleeding during pregnancy is regarded as *istehâza* (according to Imâm Abû Hanifa R.A.).

MAS'ALA 5

Bleeding before childbirth and before half the infant is born is *istehâza*. If half or more of the infant is born then it is *nifâs*.

MAS'ALA 6

Bleeding after forty days and forty nights from *nifâs* is also *istehâza*. If a *mo'tâda* [woman who has a habit for *nifâs*] bleeds beyond her habit and it exceeds forty days, then the bleeding beyond her habit is *istehâza*. She must have a bath after forty days and offer *qazâ salâh* for the days beyond her habit.

Istehâza* and *Wudhu

MAS'ALA 1

I t is *wâjib* [obligatory] for a *mustahaza* [a woman who is experiencing *istehâza*] to visit the toilet and make *istinja* [obtain purification from the impurities excreted by the private parts] at the time of every *salâh*.

MAS'ALA 2

A woman who is in *istehâza* will have to make a fresh *wudhu* at the time of every *fardh salâh*. For example a woman is in *istehâza*, she made *wudhu* at the time of Asr *Salâh* and up till the time of *Maghrib* she did not break her *wudhu* in any way. Because she is still bleeding due to *istehâza*, she cannot read her *Maghrib Salâh* with the *wudhu* she made for *Asr Salâh*. She has to make fresh *wudhu* again for *Maghrib Salâh*. Her *wudhu* will now last till the time of this *salâh* ends. She can, however, perform her *sunnah*, *nafl* and *qazâ salâh* before this time ends. Her *wudhu* will break when this time ends and the time of the next *salâh* begins. She then has to make fresh *wudhu*. It must be remembered that besides this *istehâza* bleeding, the *wudhu* will definitely break through any other factors, which normally break the *wudhu*. The above type of *wudhu* is allowed for one who is *ma'zûr* [legally excused].

MAS'ALA 3

A *ma'zûr* is that person whose *wudhu* cannot remain because of certain factors which continually break it, e.g. continual drops of urine, continual passing of wind, continual oozing of blood or pus (matter) from anywhere on the body.

MAS'ALA 4

The condition for being regarded as a *ma'zûr* is that in the beginning one is not in a position to remain with *wudhu* for the time needed to complete only one *fardh salâh*, e.g. if one started bleeding before *zawwal* and the full time of *Zohr* passed by in this state of bleeding, so much so that there is no time to make *wudhu* and perform the *fardh salâh*, then this person is caged a *ma'zûr*.

MAS'ALA 5

Thereafter, if such a person bleeds even once at the time of every Salâh she will remain a *ma'zûr*. It is not necessary to bleed continually

MAS'ALA 6

Whenever there is no bleeding for one full Salâh time, then one no longer remains a *ma'zûr*.

MAS'ALA 7

It should be remembered that quite often a woman can be a *mustahaza* [in a state of *istehâza*] and yet not be a *ma'zûr* because in *istehâza* it is not necessary for her to bleed continuously, but for a *ma'zûr*, it is a condition to bleed continuously in the beginning and at least once in every complete *salâh* time thereafter.

MAS'ALA 8

If a *mustahaza* starts bleeding during a *salâh* time and this bleeding continues, then she should make her *wudhu* towards the end of the *mustahab* time and perform her *salâh*. If she kept on bleeding throughout the *salâh* time, so much so that there was no time for her to perform her *fardh salâh*, then she will be regarded as *ma'zûr* and she must read her *salâh* even if she is bleeding. If she did not bleed during the next *salâh* time or she was bleeding but it stopped for a while in which there was enough time to make *wudhu* and perform *fardh salâh*, then she no longer remains a *ma'zûr*; she will have to make *qazâ* of any *fardh* and *wâjib salâh* which she may have performed in the foregoing or previous *salâh* time. There is no *qazâ* for *sunnah* or *nafl salâh*, e.g. if *Asr* time sets in at 4:00pm. and remains up to sunset, at 6:00pm but the *mustahab* time remains only until 5:30pm. and the blood starts continuously flowing from 4:30pm, then she should make *wudhu* and perform her *salâh* just before 5:30pm. If the bleeding continues and the whole *Maghrib* time passed by without the blood stopping, then she need not repeat her *Asr Salâh*; but if it stops during *Maghrib* time, even for a short while in which, it is possible to make *wudhu* and perform the *fardh salâh*, then she would have to repeat the *fardh* of *Asr*.

MAS'ALA 9

IF ONE IS AFRAID THAT DROPS OF URINE MAY DRIP INVOLUNTARILY, THEN IT IS ADVISABLE TO PREVENT IT BY PUTTING COTTON WOOL ON THE OPENING OF THE PRIVATE PART. THE *WUDHU* WILL NOT BREAK

UNLESS THE EFFECT OF THE URINE SHOWS OUT ON THE COTTON WOOL. IN FACT, PEOPLE SUFFERING FROM SUCH DISEASES OR THOSE WHO ARE DOUBTFUL AS TO WHETHER DROPS ARE COMING OUT, SHOULD TAKE THESE PRECAUTIONS.

MAS'ALA 10

If one's urine drips, then it is *wâjib* [obligatory] to change the underwear or wash that portion with which the urine makes contact at the time of every *salâh*.

Istehâza and *Ibâdat*

MAS'ALA 1

All prayers are allowed during *istehâza*. It is compulsory to perform *salâh*. If bleeding is continuous a fresh *wudhu* is necessary at the time of every *salâh*. If her clothes become impure (polluted) due to bleeding then she should keep a separate set of clean clothes, which she must wear at the time of *salâh* and remove them after *salâh*. If the clothes are soiled during *salâh*, then there is no harm and the *salâh* will he completed. She must however, wash any blood-stain on the body or clothing before every *salâh*. If any cotton wool, which is placed where the bleeding takes place, becomes soiled with blood, then she should remove it and replace it with clean cotton wool for the next *salâh*. After *salâh*, it is not necessary to see whether she bled or not because even if she did bleed, her *salâh* will still be regarded as complete.

MAS'ALA 2

Saum, *Haj*, *Umrah*, *tawâf*, *sa'î*, performing *e'tekâf* touching and reading the Qur'ân are allowed during *istehâza*. HENCE, THERE IS NO DIFFERENCE BETWEEN A *MUSTAHÂZA* AND A *PÂK* WOMAN IN THE FULFILMENT OF ALLÂH'S COMMANDMENTS.

MAS'ALA 3

It is better for her to use cotton wool etc. if this stops the blood from flowing out during *salâh*. Similarly, it is necessary for her to sit than to stand and read her *salâh* if this prevents the blood from flowing out during *salâh*.

Istehâza and the *Masjid*

MAS'ALA 1

A *mustahaza* is considered *tâhir* [*pâk*], therefore she can enter *Masjide-Haram* and *Masjide-Nabawi*. She can also enter Rasulullah's tomb for *salâho-salâm*. She should take care not to pollute (stain) any part of the maid with blood because one should at all times prevent the *masjid* from being polluted. She should place cotton wool or sanitary-pads etc. at the place of bleeding for safety.

Istehâza and the Husband

Sexual intercourse is allowed during *istehâza* even if she is bleeding because the *Sharî'ah* considers her to be in a state of purity. There is no sin in having sexual intercourse during *istehâza*. The purity in this state is called *hûkmi*.

Janâbat [Impurity due to sexual intercourse, etc.]

MAS'ALA 1

A bath is compulsory after sexual intercourse and the couple will remain impure until they have had a bath. This state of impurity is called *janâbat*. There are many laws regarding this but I shall try to cover the subject very briefly.

MAS'ALA 2

The moment the head of the male private part unites with the female private part, then *ghusl* becomes *wâjib* on both the husband and wife, even if nothing more takes place and no sperms are released. Similarly, *ghusl* becomes *wâjib* when the private part is inserted into the anus. However, this action is totally *harâm* and the punishment for it is very severe. It is related in the *Hadîth* that Hazrat Abu Hurairah RA narrates from Rasulullah

مَلْعُوْنٌ مَنْ أَتَى اِمْرَأَتَهُ فِيْ دُبُرِهَا

"Cursed is he who comes unto his wife through her anus."

MAS'ALA 3

One is allowed to eat, drink, and sleep in a state of *janâbat* but it is better to wash the private parts and make *wudhu* before eating, drinking or sleeping. If *wudhu* is not made, *tayammum*

should be performed. In this way the degree of impurity will be reduced. There is no sin in eating, drinking or sleeping without doing the above. It is not permissible to be in this impure state for so long as to miss a *salâh*. The Angels of blessing do not enter such a house. The genitals (private parts) must be washed before having a second act of sexual intercourse and *wudhu* should also be made but there is no sin if *wudhu* is left out.

Janâbat and the Qurân-*Karîm*

It is forbidden to touch or read the Qur'ân during *janâbat*. The same laws, regarding the Qur'ân during menstruation and *nifâs*, are applicable here also. If one is not in a state of *janâbat* then one may recite the Qur'ân orally without *wudhu* but one must not touch it.

Janâbat and *Zikr*

Zikr and *wazifâs* are allowed in the state of *janâbat* but it is better not to do so because one can become free of *janâbat* whenever one wishes to; whereas, in the case of *haiz* and *nifâs*, a woman can only become pure [pâk] after the bleeding has stopped. It is against etiquette to make *zikr* in a state of *janâbat*. Therefore, it is better to do so after a bath. Nevertheless, *masnûn du'âs* [appropriate *du'âs* for special occasions] such as for sleeping, when waking up, when having sexual intercourse, etc. may be read in the state of *janâbat*.

Janâbat and the *Masjid*

One is forbidden to enter a *masjid* in the state of *janâbat*. The same laws that apply to *haiz* and *nifâs* are also applicable here. One is not allowed to go into the gallery or basement of a *masjid* as these are included as parts of the maid proper. Sexual intercourse is prohibited in the *masjid*. If a bath becomes compulsory while in the *masjid*, then leave the *masjid* immediately after making *tayammum* even if one is in *e'tekâf*.

Bath after *Janâbat*

MAS'ALA 1

The same laws apply here as those of *haiz* and *nifâs* but particular care should be taken when washing the private parts, so much so, that no trace is left of any semen (male fluid) which may have stuck to the body and dried up. No part of the body should remain dry, otherwise *ghusl* [bath] will not be valid. Gargling up to the throat and drawing of water up to the soft,

fleshy part of the nostrils are compulsory. Particular care should be taken that water reaches into the navel under earrings and finger rings too.

MAS'ALA 2

If the sperm of the husband emerges from the vagina of the wife after she has had a bath, then it is not necessary to repeat the bath but washing it off will suffice.

MAS'ALA 3

A woman should be careful and ensure that water reaches into the foreskin of the vagina, otherwise her *ghusl* will not be valid.

MAS'ALA 4

If, for some reason or other, a woman has to apply medicine in her vagina or a nurse applies it, then *ghusl* does not become necessary.

MAS'ALA 5

It is *makrûh* to pass urine without having clothes on the body. Therefore, before bathing too, one should avoid urinating in this manner.

MAS'ALA 6

It is *makrûh* to bath or pass water while facing the *Qibla*. It is also *makrûh* to have one's back towards the *Qibla* in this state. Speaking should also be avoided in this situation when one's *satar* is not covered.

MAS'ALA 7

If a woman in the state of *janâbat* experiences either *haiz* or *nifâs*, she need not take two separate baths, as one bath is sufficient when she becomes ceremonially pure [*pâk*].

Woman and *Satar*

MAS'ALA 1

It is essential in *salâh* that a woman has her whole body covered excepting her face, hands up to her wrist and feet up to her ankles. Besides these three parts, if any other part of the body is exposed during *salâh*, for a period in which it is possible to read *Subhanallâh* three times then the *salâh* will break. It is desirable to always cover, even these parts, to be safe from mischief even when not performing *salâh*.

MAS'ALA 2

As far as the women are concerned, *ghair-mahram* are all those with whom *nikâh* is allowed under some circumstances e.g. husband's brothers, sister's husband, paternal cousin (father's brother's son), maternal cousin (mother's brother's son). It is forbidden and *harâm* to uncover any part of her body or to come in the presence of a *ghair-mahram*. If all the above is forbidden in the presence of close relatives, then we can imagine how strongly it is prohibited in the presence of outsiders. It is prohibited to sit and talk alone to a *ghair-mahram*.

MAS'ALA 3

A woman should cover her *satar* even in the presence of another woman. In this case, the area between the navel and the knees is the *limit.* A woman should not expose it unnecessarily before a doctor or a midwife.

NOTE: Some women do not consider it necessary to cover their *satar* in the presence of other women despite it being forbidden. A woman should also not/expose or open her *satar* in the presence of non-Muslim women unnecessarily.

Treatment and *Satar*

MAS'ALA 1

If medicine is applied during pregnancy on the stomach, etc. by a nurse or midwife, then it is not permissible to expose the portion below the navel; it should be covered with a sheet, etc.

MAS'ALA 2

A nurse or a midwife can see the area below the navel during birth for the necessary period only. To see beyond that period is prohibited. it is also not permissible for any other woman to see those parts, even though it may be her mother or sister, as there is no need for it. The practice of taking her clothes off during birth in the presence of other women is totally *harâm*.

MAS'ALA 3

It is *harâm* to expose the head to a non-Muslim nurse or midwife because a believing woman can only expose her face and hands up to the wrist as well as her feet up to the ankles to a non-believing woman. It is immaterial whether she is a nurse, noblewoman or a maid. To expose even one hair unnecessarily is improper. It is a practice of some people to call a doctor instead of a nurse. How can it be permissible for a person of the opposite sex to see the '*satar'* [private part] of a woman when a person of the same sex is allowed to see the *satar* only when the necessity arises? It should also be borne in mind that experienced midwives

are easily available, and there is therefore no need for a male doctor.

MAS'ALA 4

The greater the difference the stricter the rules regarding the *satar*. Two believing women are regarded to be of the same nature; therefore, on such occasions, believing women should be engaged, if available, to do this work of a midwife. If not, then only should non-believing women be consulted.

MAS'ALA 5

When the nose, ear or tooth has to he treated then only the necessary area should be exposed.

MAS'ALA 6

If the doctor is a *mahram* of the patient, then too the back and stomach cannot be exposed unnecessarily. If a wound, etc. has to be treated in these parts, then the actual portion, which has to be treated, can only be exposed. It is not permissible to expose more than that which is necessary.

MAS'ALA 7

If the doctor is a Muslim lady, then a woman cannot expose the part between the navel and the knees unnecessarily. If some portion thereof has to be treated, then only that particular portion can be exposed, not the whole part.

MAS'ALA 8

A simple method of keeping the other parts covered is to don some old clothes and to cut off that portion which corresponds with the wound, etc. that has to be treated. The other parts will remain covered by adopting this method, *insha*-Allâh.

The same laws apply to men too. His *satar* is between the navel and the knees (the knees are included in the *satar*). If the thighs, etc. have to be treated, then the same method as mentioned above should be adopted.

Woman and her Dressing

MAS'ALA

It is forbidden for a woman to don such a thin dress that will reveal or pose her hair or parts of her body to a *ghair-mahram*. If she does so, she will be considered naked according to the *Sharî'ah*. She is allowed to do so only in the presence of her husband or *mahram* (one she cannot marry) or in such a house where nobody besides her husband or *mahram* lives. But

she is not allowed to do so the moment she comes in the presence of a *ghair-mahram* or the moment she comes out of the house. The design of the dress should be such that other parts, except the three mentioned above, are not revealed. Women, who don dresses, which reveal these parts, are cursed and condemned by the *Sharî'ah*. Now the believing women can imagine where fashion leads to.

Woman and *Hijâb* [Veil]

MAS'ALA

The law of *hijâb* requires that the whole female body — from head to feet, including the face be concealed in the presence of *ghair-mahariem*. A woman should not emerge from the home unnecessarily. If she has to, due to some need, then she should cover her face and body with an outer garment, e.g. *burqa*, so that the face and shape of the body are not exposed. The wearing of the veil is *WÂJIB* according to the *SHARÎ'AH*.

Woman and *Hayâ* [Modesty]

The modesty of a woman is more important than her physical beauty and shape. In fact, her real worth lies in her modesty. If she is modest then people will like her in every respect and if she is not modest, then she will have no value in the eyes of any respectable man. Even her beauty will have no value. Modesty has been highly regarded in Islâm. In one *Hadîth*, Rasulullah said:

اَلْحَيَاءُ شُعْبَةٌ مِّنَ الْاِيْمَانِ

"Al-hayâ-u-shoabatum minal imân"
[Modesty is a branch of *imân*].

In another *Hadîth* it is said:

اَلْحَيَاءُ خَيْرٌ كُلُّهُ

"Al-hayâ-u-khayrun kûlluhu"
[Modesty is good in every respect.]

A wise man has said:

اذا فاتك الحياء فافعل ما شئت

"*Izâ fâtakal hayâ-u faf-al mâshi'ta*"
[When you do not have modesty anymore, then do as you please.]

In describing the good qualities of a woman, Allâh, has placed great importance in the Qur'ân regarding modesty. In one place Allâh says:

قاصرات الطرف

"*Qa seratut-tarf*"
[Women with downcast eyes].

Faults can be hidden through modesty and if she will expose herself, then her good qualities will also have no value. Therefore, it is very important for her to preserve modesty.

Woman and her Children

The proper upbringing of her children is one of the most important duties of the mother because the mother's lap and the home environment are the first *madressa* [school] of the child. The simple truth is that the amount of the mother's zeal, enthusiasm and eagerness, and the home environment will decide how much good will come into tile child because all this has a great impact oil the child. From the time she is pregnant till she stops breast-feeding, she should remain clean and pure, both outwardly and inwardly. IF, ALLÂH FORBID, THE MOTHER'S THOUGHTS AND ACTIONS ARE BAD, THEN ITS BAD EFFECTS WILL ALSO AFFECT THE CHILD AND IT IS QUITE POSSIBLE THAT THE CHILD MAY COMMIT EVIL ACTS DURING HIS LIFETIME. It is therefore, very important that the mother bring up the child with the fear of Allâh, mindful of life after death, good conduct, etc. SHE SHOULD TAKE GREAT CARE NOT TO DO ANY UNDESIRABLE ACT IN FRONT OF THE CHILD thinking that the child does not understand anything. Remember the child will notice and remember it and sooner or later, will expose it. That is why many *Ulema* have said that the first six years are most important in a child's life and they determine the future. The Hadîth supports this view too. Never frighten children with dogs, cats, police, etc. because the child develops fear through this. She must protect the child from undesirable company and teach him Allâh's *pâk* name when it is still small, help him/her form a habit of performing *salâh*, send him/her to *madressa*, teach him/her to respect his/her parents and encourage him/her to give charity. *Insha*-Allâh, all this will make him/her a fine, refined person.

Woman and Obedience to her Husband

Obedience to her husband is the most important thing for a woman. In fact, her wisdom lies n knowing his moods well and acting accordingly. Her life will thus be made very pleasant. The gist of a *Hadîth* of Rasulullah is that a woman, WHO OFFERS HER *SALÂH* REGULARLY AND PROPERLY AND OBEYS HER HUSBAND, WILL ENTER *JANNAT* THROUGH WHICHEVER DOOR SHE PLEASES. As far as the husband - wife relationship is concerned, it should be the object of life for the wife to do everything possible to please the husband and remove his sorrows within the limits of *Sharî'ah*. If he likes adornment, beautification and elegance then she should do so within limits. She should not spend more than what he earns. She should not be stubborn and should not show dislike for things, which he brings. She should not criticise his relatives. It is unmannerly to become angry with the husband when he is angry and she should look after the household belongings and be particular regarding cleanliness. She should not quarrel with her in-laws. She should always try and serve him when necessary but she should not ask for any service from him. She should regard him as her superior and conduct herself accordingly.

Woman and her Parents

Even after marriage, a woman should keep good relationship with her parents and make their *khidmat* [service]. She should never go to them without the husband's permission. She should note two important things: Firstly, she should not get into the habit of sending things to her parents' home, even with the husband's permission, because this will slowly reduce the love and respect of the wife in the husband which will be of great harm to the woman. Secondly, she must try to treat and regard her in-laws like her own parents. This will increase her love, honour and regard in the husband and it will prove very useful and beneficial to her.

Woman and Chastity (Faithfulness)

To protect her chastity is the main quality of a woman as all the other good qualities depend on this. Superficially, she may have plenty of good qualities but, Allâh forbid, if she is not chaste and pure, then she is considered absolutely useless in the eyes of the *Sharî'ah*. In the Qu'rân, Allâh describes the floor of Jannat as:

لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ

"Lam yatmis-hûnne insun qablahum walâ jân"
[Untouched by any man or *jinn*]

I do not wish to discuss this subject in greater detail since every woman is supposed to understand its importance and not just talk about it. The gist of a *Hadîth* is that the most precious belonging of a man in this world is his wife who pleases him a great deal whenever she is in his presence and when he is not present, she looks after herself and his belongings and does not cheat in these two things.

Iddat after Divorce and Separation

MAS'ALA 1

If a woman is divorced or the marriage is broken due to *khula* or *îla* [types of divorce] or some other way or if the husband dies, then she should stay in the house for some time and until this time has not passed, she cannot go anywhere nor can she re-marry. This period is called *iddat.*

MAS'ALA 2

In case of divorce, she should not leave the husband's house either during the day or by night nor remarry for three menstruating periods. {According to Imâm Shafi'î R.A. three clean periods.}

MAS'ALA 3

For a little divorced girl, who does not menstruate as yet or an elderly woman, whose menstruation his stopped, the *iddat* time is three months.

MAS'ALA 4

If a woman gets divorced during pregnancy, then she should wait until the child is born. This is the *iddat* time for her, regardless of when the child is born.

MAS'ALA 5

If divorce is given during menstruation, then that menstruation period is not counted but another three periods should be allowed to elapse. The husband should remember that it is sinful to give a divorce when she is menstruating. If, however, he divorces her during her menstruation, then he must withdraw the divorce and repeat it if he still considers it necessary when she is *pâk*. But the *talâq* given in menstruation is counted in all circumstances. This withdrawal is only permissible for *talâq-e-rajie*. Consult the *Ulema* for further details.

MAS'ALA 6

A woman who receives three *talâqs* [divorces] or receives one or two *talâq*-e-*bâ'in* or if her husband dies, then she should observe mourning during tile *iddat* period. A mourning

woman is one who is in grief and sorrow; she should avoid dressing neatly and beautifying herself. A woman, who received *talâq*-e-*rajie*, should beautify herself and try to attract her husband towards her in *iddat*.

Iddat after Husband's Death

A woman whose husband has died should observe *iddat* for four months and ten days and should remain in the same house in which she lived at the time of the husband's death. In the case of a pregnant woman, *iddat* is over as soon as the child is born and the number of months are not taken into consideration.

A few *Wazifâs* and Advice

In one *Hadîth* it has been narrated that Rasulullah *sallallahu alaihi wasallam* said that he saw many women in *Jahannam*. When the women asked the reason for this, he said that firstly they have a habit of abusing and taunting and secondly, they are very ungrateful to their husbands. When it has been found that the tongue can lead her to *Jahannam*, then she should make all effort to control it and should not abuse and taunt; she should not be ungrateful to the husband. ONE HABIT WHICH WOMEN COMMONLY HAVE IS TO CURSE THEIR CHILDREN, LITTLE REALISING THAT, IT MAY BE THE EXACT MOMENT WHEN ALLÂH ACCEPTS HER *DU'ÂS* AND THUS HER CURSE WILL, BE ACCEPTED; THIS WILL CAUSE HARM IN BOTH THE WORLDS. SHE MUST TRY TO AVOID DOING THIS. Another habit which women also have when they meet is backbiting. This does many harms to the *Dîn* and she should, therefore, try to safeguard herself from this. It is very important for a woman to dress at home according to her normal way and standards. IF SHE HAS TO GO OUT OF THE HOUSE FOR SOME REASON THEN SHE SHOULD BE SIMPLY DRESSED, EVEN UNTIDILY, IF POSSIBLE, THOUGH OTHER WOMEN MAY LOOK DOWN UPON HER. If she stays untidy in the house, then she will lose the love and respect of her husband. If she beautifies herself and goes out of the house, then outsiders will cast their gaze on her. It is totally wrong for her to go out in this manner and it should, therefore, be avoided. Women easily become possessed by the Shaytân and evil spirits: firstly, due to their natural beauty and secondly due to their remaining in a state of impurity for a long period. She should read '*Âyatul Kursi*', *"Qul aûzu birabbil falaq"* and *"Qul aûzu birabbin nâs"* after every *fardh salâh* and before going to sleep; she should read *Âyatul Kursi* and the four *surahs* beginning with '*Qul*' i.e. '*Qul yâ ayyuhal-kâfirûn*', '*Qul huwallahu ahad*', '*Qul aûzu birabbil falaq*' and '*Qul aûzu birabbin nâs*' then she should blow on her palms and pass them over the whole body. IF SHE IS IN A STATE OF IMPURITY, SHE SHOULD READ THE ABOVE BY HEART WITHOUT MOVING HER LIPS OR TONGUE AND THIS WILL ALSO BE BENEFICIAL FOR HER, *INSHA*-ALLÂH.

Concluding Note

1. I have tried to explain the laws in very simple language. If you still have any difficulties then you should enquire from an *Âlim* if there is one amongst your *mahram*. If there is none, then you should ask your husband or any *mahram* to enquire from an *Âlim* to explain it properly to you and you can then explain it to the other ladies.
2. If you find any law, which is applicable, to women and which is missing in this booklet, kindly write to me and draw my attention. Allâh will reward you for this, *insha*-Allâh.
3. If there is any error, kindly inform me so that it may be corrected.
4. I hope that the table prepared for remembering of the menstruation habit will be useful. A friend of mine experienced great difficulty as his wife had forgotten her habit and experienced *istehâza*. This table proved very useful.
5. All those who read the book are requested to pray for me and my *murshid* [spiritual guide].
6. It is advisable for you to read the booklet properly once and whenever a need arises, you may look up the index and refer to the relevant section. The arrangement of material under different headings will be found useful.
7. This booklet has been prepared specially for women but a few laws are applicable to men and it is, therefore, advisable that men should also read the booklet and understand the laws because it is also their responsibility to explain these laws to their womenfolk. It is important that the ladies keep this booklet safely in their possession.

وَمَا تَوْفِيقِي إِلَّا بِاللّٰهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِهِ الْكَرِيْمِ وَعَلٰى اٰلِهٖ وَأَصْحَابِهٖ أَجْمَعِيْنَ

وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ